

THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

Entered as Second-Class Mail Matter at the Post-Office in San Francisco, Cal.

VOL. 34.

SAN FRANCISCO, CAL., FEBRUARY 10, 1898.

No. 6.

IN THE FIELDS OF PSYCHIC SCIENCE.

In the fields of psychic science,
In the arcane realms of mind,
Lie the problems of the future—
Lie the hopes of humankind.

In the outward realm of Nature,
Not the causes we behold,
But effects produced by action
In mysterious forms untold.

We behold the radiant rose-bloom—
Whence or how none can declare,
For the atoms that have clothed it
Cannot be its spirit fair.

Far beyond the world material
It was sent upon its way
As a symbol of the glories
In the realms of cloudless day.

ERNEST S. GREEN.

The "Sixth Sense" and "Fourth Dimension."

In the interest of occult study I desire to call attention to two serious errors which have obtained currency through credibility given them by writers of supposed scientific authority.

The first of these errors is a misconception, and consequent misnaming of these psychic powers manifested in such phenomena as clairvoyance, clairaudience, mindreading, etc. These occult powers are attributed by leading writers to what they erroneously term a "sixth sense." The error is apparent on the slightest analysis. We have five physical senses, each being adapted to the perception of certain qualities in external objects, and each having its appropriate name, as "seeing," "hearing," etc. Now, an additional sense, to be co-ordinated and numbered with the other five, must differentiate from the other five as they differentiate from each other, namely, by being adapted to some new and additional qualities or conditions in external objects not perceived by any of the other senses. Such additional sense could not be described by a mere numerical designation as a "sixth" sense, but would require, like the rest, a specific name appropriate to its function. Yet this miss-called "sixth sense" is not only left in the awkward plight of being without

any such specific function or name, but is actually identified and confounded with other senses by being made to usurp their functions of "seeing," "hearing," etc.

All this muddle is easily explained. Place these occult powers where they belong—not on the physical plane with the physical senses, but on the psychic plane with the psychic senses. This occult power is not the discovery of a new sense to be counted with the old ones on the physical plane; it is the opening and development of another complete set of senses, corresponding with the old ones in function and name, but wholly on another plane—the psychic—the spiritual plane. It is still seeing, hearing, feeling, etc., not by means of the exterior, bodily senses, but by the interior, spiritual senses. So let us hear no more about that non-descript fiction—the "sixth sense."

The other error alluded to is that of the so-called "fourth dimension of space," first propounded, I believe, by Prof. Zöllner in his "Transcendental Physics"—an attempt to explain the occult phenomena on a physical basis. Now, as to this "fourth-dimension" theory, there are two considerations which, in my view, render it wholly untenable.

First, it is unthinkable jargon. It is a flat denial of one of the fundamental axioms of mathematics—the only demonstrative science known to man. If the axiomatic foundations of geometry are to be thus swept away by an unintelligible hypothesis, invented to account for superphysical phenomena on a physical basis, then the fundamental conceptions of the human mind become wholly unreliable, and science itself is left without any established verities.

But, secondly, suppose the absurd proposition of a "fourth dimension" should be granted as true, what possible aid could that give in the solution of occult mysteries? Indeed, what *Explanatory* relation can possibly be conceived to exist between occult phenomena and *any* dimension of space? If the "length, breadth and thickness" of the space in Prof. Zöllner's study can throw no light on the levitation of the dictionary and the splitting of the walnut screen as Slade sat quietly

at the table in that room, what service would a "fourth" dimension render, even if such an absurdity as a "fourth dimension" could be imagined?

If any one has any defense to make on behalf of these two prisoners at the bar, let us have it. If not, then let us hear no more of the "sixth sense" and the "fourth dimension of space."

S. Los Angeles, Cal.

W. C. BOWMAN

NEW NAMES.

"The disciples were first called Christians at Antioch." Although at first they were called Christians in derision in contumely, had all who have since been called so been really Christians, no other name for people striving to live the golden rule would ever have been needed.

Being called Christians did not make them so. The disciples were as truly Christians before they were called so, as after.

When Christ said, "A new commandment give I unto you that ye love one another." He promulgated all that could be implied in any reform movement, Christian, Spiritualist, Socialist, or by whatever name called. The early Christians were Spiritualists, but they did not need to be called such, because Christianity as then understood embraced all the truth claimed for Spiritualism, as well as other real reformers. True Spiritualism and primitive Christianity are one and the same. Truth unites, error disbands.

Ever since Christ said, "By this shall all know that ye are my disciples, if ye have love one toward another." Have there been men and women, of whom the world was not worthy, who have tried to follow his example. And to-day, bad as the world is, I believe there are more truly Christ-like Christians, by whatever name they are called, than ever before. "If ye have not the spirit of Christ, ye are none of his." Some persons who are not called Christians manifest more of the spirit of Christ than some who are. The name signifies little, and when I say more than ever before, I include all, by whatever name called. Nor do I go back to the pyramids, to the buried cities which give indication of a higher civilization than ours; nor to Atlantis, before it was submerged, but since the words, "love one another," were enunciated by Jesus.

Christ was a socialist, although he was considered an anarchist, or he would not have been crucified. If he was living on the earth to-day I think he would not be crucified, but would by a certain class be well received, perhaps as warmly as the Brahmacharin was. Wm. Penn was a socialist and a Christian, but the English people thought him an anarchist like all Quakers, and put him in prison. If he were here to-day he would not be imprisoned for views he then entertained.

John the Baptist, Christ's forerunner, who came to prepare the way for him, would not be so well received. He was something of a tramp, ate locusts and wild honey, and did not wear silken robes! I think he would be called an anarchist. Then his teaching might not be accepted by the popular religionists of to-day. He declared, "The

kingdom of heaven is at hand." Although Christ corroborated it by saying, "My kingdom is within you," some persons even in this enlightened age believe and teach that the kingdom of heaven is a place to go after death, instead of a condition to be attained or developed within, and enjoyed here and now while dwelling in the flesh. I knew a servant woman who really thought she was serving the Lord and securing a place in heaven by giving to the minister every Sunday a part of her weekly salary.

As I said before, there are now more than at any other time, people who have attained the heaven within, enjoy the holy communion of saints and love one another just as Christ exhorted them to do. There are people living now who do love all of God's creatures. Some persons they love and admire, and some they love and pity. But it is all love and good-will. Indeed, there is no happiness in anything but love. Was ever a man happier for hating his neighbor? It is much pleasanter to be surrounded by those you love.

People are at the present day coming to a consciousness that they reap as they sow. That laws are inexorable, that not one jot or tittle will pass till all be fulfilled. That love is the fulfilling of the law. What we give we receive. If hatred or ill-will be sent forth, it comes back to the sender with interest. Even thoughts of censure are externalized in the shape of headache or some kindred ailment. Hence Christ said, "Love your enemies, bless them that curse you, do good to them that despitefully use you." It is the only way to get the blessing to your own soul.

Since it has been ascertained that thoughts can be photographed, it would seem proper enough to call them "things." Yet some thinkers say that thoughts are not things. They are more than things. They are the force that projects them. Whatever they may be it is wise to cultivate and cherish only living, healthful ones. People who are living up to their highest ideals, or even striving to do so will have their reward, by whatever name they may be called, Christian or Infidel.

If a Presbyterian divine preaches Spiritualism, it is no less Spiritualism than if given by one called a Spiritualist. The name signifies little. The truth is what makes us free, not the name nor the "ism." Our Pilgrim Fathers were called Puritans to stigmatize them.

Since the foregoing was written I find in the *New Time* for November, the following:

"A Paris dispatch to the *New York Herald* says a vigorous crusade has been inaugurated by the Bishops of the Greek Church to stamp out heresy from the realm. The Bishops and the Czar now demand that Count Tolstoi and his disciples be prosecuted, that the various peasant communes be given the right to banish heretics to Siberia."

The spectacle of Count Tolstoi being prosecuted for teaching and living the gospel enjoined by Jesus, by a church that claims the name of Christian, illustrates anew how wide is the gulf between the religion of Jesus and the church which arrogates to itself the name of Christian. The persecution of Tolstoi is in many respects analogous to

the persecution of Jesus by the religious leaders of Judea 2,000 years ago.

Nearer home, I quote a paragraph from an address recently delivered by Gov. H. L. Pingree, of Michigan: "We are jobbing out the sovereign power of the people to speculators. My experience is that those who stand foremost in the synagogue of a Sunday and are engaged the rest of the week in bribing Aldermen or getting up stock-jobbing schemes to defraud the widows and orphans, are the most dangerous members of society."

Dr. C. F. Taylor suggests a remedy: He says "The Initiative and Referendum is the key that will unlock the golden future. If it should require a struggle for the next ten years it would be worth it. By the Initiative a reasonable minority, say 5 per cent of the voters, can propose any measure as a law, and this proposal goes to a vote of the people. By the Referendum, any law passed by the legislative council, when petitioned for by a reasonable minority is referred to a vote of the people interested, for acceptance or rejection."

San Diego, Cal.

MRS. C. K. SMITH.

WHO IS SPIRIT JOHN PIERPOINT?

I wish to ask Mrs. Lida Browne (or her guide) to explain through the JOURNAL, who the spirit John Pierpoint is, who writes the articles printed with that name through her organism, for the spiritual press? I believe that Mrs. Browne has before stated that he is not the grand old reformer, the Rev. John Pierpont whom all Spiritualists—as well as many thousands of others knew for his noble works in behalf of humanity while he dwelt on earth.

The latter intelligence was all his life an active Abolitionist, a worker in the temperance reform, busy with voice and pen in all forward movements for the betterment of humanity. For many years a liberal Unitarian, he at length joined the ranks of Spiritualism convinced of its grand truths through the mediumship of J. V. Mansfield, who was then in his prime. Dear old "Father Pierpont" labored faithfully for this new dispensation with all the zeal of an ardent advocate. He was President of the National Association of Spiritualists, and was present at the Annual Convention of that body in Providence, R. I., but a few days before his peaceful transition to the higher life at the ripened age of four score years. His was a life of grand and noble works. It is the same in the angel world and for enslaved humanity on earth.

Those who have been blessed by his teachings and ministration—and their number is legion, revere him as a noble and beautiful spirit-worker, a fatherly and genial soul. He was never a Catholic priest as some people seem to think, because he is so often called Father Pierpont. The title of "Father" was given to Spirit Pierpont 15 or more years ago by Luther Colby, the now ascended editor of the *Banner of Light*. When I was medium for the *Banner*, Spirit Pierpont held a weekly private seance with Messrs. Colby & Rich, the publishers and proprietors of that paper.

They loved and respected Mr. Pierpont very much and because, of their filial regard for him, Mr. Colby gave him the paternal title by which he shortly became widely known.

I am not taking any exceptions to the claims and teachings of the John Pierpoint who writes through Mrs. Browne. What I have read of them I consider worthy of a humanitarian intelligence, but I think the public would like to know more of him, for many are confounding him with John Pierpont—whose surname is spelled with only one "i"—of anti-slavery fame.

What especially calls out this letter from my pen, is the inquiry of my esteemed friend, Dr. Joseph Rhodes Buchanan who writes to know what I think of the claims of Mrs. Browne's control, whom he thinks is the old time Pierpont, especially as to his statement that he is now working to atone for misdeeds done on earth as the following extracts from his articles in the JOURNAL will show:

"I am still working among the dark spirits, for my transgressions were great.

"I have worked patiently for years on this side of life, helping others as well as myself to undo the acts of selfishness and unkindness done in the flesh. If I had the light when on earth that I now possess, I would have done differently, and thus been further ahead in my soul-growth. Seeing the dangers as well as future possibilities of the cause, I cannot refrain from writing plainly and sounding a warning note. Take it kindly and profit thereby.

"JOHN PIERPOINT."

It is not I who need to be told the difference of identity between spirits John Pierpoint and John Pierpont—they are plain to my understanding, but the public at large would like to be informed.

MRS. M. T. LONGLEY.

[This explanation was given by Mrs. Lida Browne on page 586 of the JOURNAL for Sept. 16, 1897, in these words: "I wish to state that the article you published on page 498 from John Pierpoint is not from the Unitarian clergyman who used to live in Boston. This man was a native of France, but came to this country when a boy, and his parents settled in Indiana. He was educated in Indianapolis, and was a lawyer. Much of his life has been given me by automatic writing and some of his experiences in the spirit life. His aim is to assist mankind and help change the conditions that now bind men down to the animal plane. He wishes me to make this explanation so there will be no misunderstanding as to his identity. You will notice he spells his name Pierpoint instead of Pierpont." The matter is now clear.—ED.]

WE SHOULD DEFINE OUR POSITION.

I have been impressed with the importance of a "Declaration of Principles," since reading Prof. Loveland's article upon that subject—not doctrines or theories—which Mrs. M. E. Van Loven rightly says, creates narrow-mindedness, bigotry and intolerance. But a Declaration of Principles for the purpose of dis-associating spiritual philosophy

from the narrow-mindedness and bigotry, which has clogged and retarded our movement for half a century, until our forces are scattered and the interpretation of our science of life is as varied and warped as the individual professing it.

We would not curtail freedom of expression according to mental caliber. But we do object and protest against mediocrity labelling and interpreting the movement, which it will continue to do, until the advanced minds, representing the National Association, give us an interpretation of truths and principles which will voice the sentiments of the enlightened minds in the ranks.

I believe the time is ripe for a change from individualism to a policy of united effort and expression, forming a central attractive-force, whose power for truth will reach out to the advanced minds of the world and claim their allegiance. Then the elements which have retarded, need give us no more concern. We then shall have advanced beyond their sphere.

Red Bluff, Cal.

MRS. M. E. HAMMER.

SOUND VS. SENSE.

I was in the smoking room of the hotel. The man of comprehensive intellect who had studied all things—and really investigated nothing—had the floor by dint of unconsciously exercised hypnotic power. He was denouncing with a strident voice what he termed “the prevailing folly of the times; the foolishness of intellectual men in wasting time on occult dreams—calling up imaginary spirits of the dead to discuss the relationship of the known with the unknown.”

After he had pretty well exhausted his vocabulary of contempt for Spiritualism, he relapsed into ominous silence, with a glare about the room to see if anyone dared to question his conclusions.

Just then an elderly man of retiring aspect but refined and intelligent look withal, asked him if he was a disciple of Comte's Positive Philosophy. “No sir,” said he, “I regard that as silly and imaginative as Spiritualism.” “Do you,” said the old man, “think that Harriet Martineau was a silly person?” “I never heard of her,” said the know-it-all, “who was she.” “First,” said the old man, “do you speak or read the French language?” “Never waste my time on French,” said the orator. “Then” mildly rejoined the old man, “I don't quite understand how you come to be familiar with Comte's reasoning if you never heard of that scribe, and brilliant scholar, who translated it into English.” Then, upon further questioning, it transpired that the man of comprehensive intellect had never witnessed a spiritual seance—though he had read J. Stanley Grimes' book.

The old man then quietly remarked that he had usually found the loudest denunciators of thinkers to be the least posted on what those thinkers believed and taught.

The laugh was on the pompous know-it-all, and he promptly changed the subject.

J. MARION GALE.

WORTH REMEMBERING.

The spiritual fact of life only is true; the mortal and human phases of existence are fictitious, and continue only so long as man's mind is human. The two creations depicted in Genesis represent man from a spiritual and from a material standpoint. The figures are allegorical. Adam represents degenerated man, hiding from God—a recluse, stripped of his spirituality. Jesus represents man as the son of God, possessed of his divinity. God repudiates the Adam with the words, “Dust thou art, and unto dust shalt thou return,” and recognizes the Christ in these words: “This is my beloved son; hear ye him.”

The Adam is the mortal sense of man, the mortal sense of yourself. The Adam was subordinate to all things while the Christ overcame all things. Both of these depictions are mentalities of the individual mind; that is, Adam is your sense of yourself from a material standpoint, and Jesus is your sense of yourself from a spiritual standpoint; he is victor over all.

It depends upon the poise of man's mind when he will be liberated from fleshly thralldom. Death is not the liberator of man's soul, but he is transformed into the image of God by the renewal of his mind, by eliminating from his consciousness the Adam sense of himself and cultivating the Christ nature, until he becomes the Christ. There is no connecting link between the human and the divine. They are opposites. Man can never gain spirituality from a mortal hypothesis, he must know himself as spiritual now; then he will be upon a spiritual basis that will admit of a spiritual conclusion.

Man cannot lose the spiritual sense of himself, and the delineation existing to each mind which we nominally call Jesus, is our spiritual self; objective, because we fail to make it subjective. The Jesus will ever be fantastic, until we see him in substance as ourselves.

REV. FRANCIS EDGAR MASON.

A CHRISTMAS CIRCLE.

Mrs. Walling, the lady medium alluded to by me in the JOURNAL of Dec. 2, is still holding Sunday seances at her home near Santa Monica, which are patronized almost exclusively by veterans from the Soldiers' Home.

As some of these veterans have been in constant attendance at her meetings for several months, they have become great friends of the little girls, and to in some way show their appreciation of the many little presents, a scheme was planned by the children to have a Christmas tree for the old veterans, who were invited, with other friends sufficient to fill the room.

To supply the Christmas tree with appropriate presents the girls worked vigorously all the spare time they had out of school. Thus, when the time came the tree was found handsomely decorated and laden with a variety of presents varying in value from five cents to \$5.00. A feast of rich viands, with chocolate and coffee, was also spread upon the kitchen table.

Soon after 6 p. m., the four ladies and 12 gentlemen present were invited to form a circle around the table, and after enjoying the delicacies of the kitchen they broke ranks to form another circle in the seance room, in the centre of which stood the Christmas tree.

On being seated the eldest girl handed a program to one of the guests, whereupon it was suggested that as there was a most excellent trance speaker present, Miss Susie Johnson from Long Beach, that she be invited to open the exercises. She, however, declined, saying that if she felt the inspiration later on she would speak.

The meeting was then opened by the reading of the following original poem by one of the circle:

Once more from the scenes of perpetual folly
We meet at the shrine of our angelic host,
To exchange our greeting with friends who repeating
Their once lovely accent in comment and toast,
Are leading us upward, are leading us onward
To a world where we hope that our follies may cease;
Where high inspiration and love's combination
Unites all as one while our follies decrease.

We welcome our friends who bear us glad tidings
From worlds which we know not of over the way,
Where love rules sublimely and all rest supinely
On laurels not won by wealth's gaudy display,
But rather the gift of good deeds and kind actions
Which bring us together in meetings like this,
Where love is united and wrongs are all righted
And angels sing songs of an infinite bliss.

Our loved ones have come from across the dark chasm
To tell us love's ties are not severed by death;
That on that great ocean of magical motion
Where thought, will and goodness give everyone rest,
Where all are as one in love's kindly greeting
And all learn the lesson that to do is to be;
That all are united and vows are replighted
In spirit, in goodness, in mirth, joy and glee.

O, let us dear friends, on this memorable Christmas
Drop every thought of selfish desire,
Embrace those we love who come from above
To tell of conditions that all must admire,
Where love reigns supernal and vice is unknown,
Where women and men are equal in worth—
All fathers and mothers or sisters and brothers—
And all earthly wrongs have been left on the earth.

O, is it not joyful to thus be united
In a band that is led by the angels above,
To banish all sorrow, make a happy to-morrow,
And smooth down the way to omnipotent love.
Let us eat, let us drink to this merry Christmas,
Let us welcome the loved ones from over the way,
Where love is the law and law is but love
And all are made equal in eternal day.

After the reading Miss Minnie Walling (10 years old) sang a beautiful song. This was followed with a recitation by Miss Frances Walling—12 years old. The two girls then sang several appropriate songs, followed by a dialogue, all of which were warmly applauded.

When these exercises had been completed Mrs. Walling went into the cabinet and after some singing, George Powell, a brother of the medium who has been in spirit life some 30 years, and is now one of the principal cabinet controls, came out dressed as Santa Claus, and in subdued light distributed the presents without making a mistake. That any living mortal under such subdued light could have done the same, I very much doubt. The remarks made by the spirit were in a clear voice, and added interest to the exercises.

The whole affair was under what I would call

perfect test conditions. The cabinet consisted of the corner of the room (which has often been examined by a majority of the guests), and two blankets, suspended by a cord, formed a curtain across the corner of the room, being arranged so as to part in the center. The circle was so formed that everyone present could plainly see any change of position by any one.

Before commencing his work, the spirit raised the curtain, showing the medium, and as he had black hair and she white, he a gentleman's voice, she a feminine voice, the contrast was too great to be accounted for in any other way than two separate beings.

George (the spirit) returned to the cabinet and a lady form came out dressed in white. After showing herself plainly for a few moments, she ordered the lights put out, when she appeared beautifully illuminated. After moving around leisurely for some time, she returned to the cabinet. A light was then made, and shortly afterward the medium came out and joined the circle in a general exchange of kindly greeting.

Messrs. Doty, Hanson, Prine and Hawley, all veterans, feeling that it was hardly fair for men drawing good pensions to enjoy a Christmas entirely at the expense of a woman who had to support her little family by her own hard work, gave to her a purse of four or five dollars.

That the philosophy of Spiritualism is so far the best known guide to happiness is true, and to the student who is beyond bigotry, I know of no place where he can study the philosophy more satisfactorily than in the seance room. Of course, if one has no time to think and wants someone else to do his thinking for him, it is no place for him, but if you want material of which to construct a philosophy of your own, go to the seance room and take your thinker with you. First see that the phenomena is genuine, which anyone of good sense can do by visiting the seance and keeping a cool head.

CORWIN PHELPS.

Let Spiritualists remember that their rostrum does not depend alone upon their speaker. The audience is the prompter upon which the successful rendering of the play depends. "You cannot grow grapes of thorn or figs of thistles;" nor can you obtain brilliant thoughts from an audience devoid of zeal or inspiration. Only now and then does some daring genius strike a heavenly lyre where there are no heaven-tuned ears to hear it. Guard, then, I implore you, your rostrum as the Greeks their tripod, and it shall become your oracle.—A. B. French.

Warden Coffin, of the Ohio Penitentiary, in one of his theological reveries, expressed the belief that everybody who goes to heaven will have to work. The theory has attracted wide attention. Even the tramps are discussing it, and one of them dropped in to-day, says the Columbus, O., *Dispatch*, long enough to beg an old paper or two, and to remark: "How discouraging! Why should I be good here when it is sure to land me where I will have to work? Eternal torment! Give me a jimmy till I go and rob somebody."

The Philosophical Journal,

ISSUED WEEKLY, AT \$1.00 A YEAR,

at 1429 Market Street, San Francisco, California.

Official Organ of the California State Spiritualist Association.

THOMAS G. NEWMAN, EDITOR.

Assisted by an Able Corps of Special Contributors.

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SAN FRANCISCO, CAL., FEB. 10, 1898.

CRAZED BY RELIGION.

Warren H. White, a printer of Columbus, O., was found insane after medical examination, on peculiar grounds, says the *Dispatch*, and gives the following particulars:

The young man is 28 years old and married. He is supposed to have lost his mind over religious excitement and worry over his final salvation. The poor unfortunate thinks he is forever lost and must do some great act to prevent it. He imagines he must kill himself in order to gain his own salvation.

PHOTOGRAPHING THOUGHT.

It is said that Thomas Edison, Jr., can photograph thought. Certainly. Nothing is easier. The world moves.

In New York a short time ago in a parlor of a hotel, a stranger told the company if some of them would think of anything and no one but the individual know what it was, he would tell what it was and he did not fail once. A plane was charged with the thought and his intuitive sense knew what it was.

Last Fall in Western Pennsylvania, a plane was shown that had been charged nearly 20 years with the appearance of a man imprinted on a plate, and all knew the picture. If a plane charged with a thought reaches a sensitive plate, that thought will be imprinted on the plate.

Probably by the use of these planes the artist will in the near future be able to take pictures of the inhabitants of the planets and sun. Already have people through these planes and the intuitive sense (clairvoyant) discovered that they are inhabited, and described some of the people. There is

no end to progression in this life or the next. The only similarity of this to the X-ray is they both use these planes, only different ones.

Murderer Identified Through a Dream.

A telegraphic dispatch from the New Orleans Chief of Police to the police authorities of New York, on Jan. 30, instructs the latter to arrest Vincenzo Azarello, alias J. Nara, alias Paola Latino, who is aboard the steamship Creole, and hold him for the murder of Rosario Cusimano, here, on Jan. 19.

Cusimano was a Sicilian, and had considerable money. Azarello is his godfather, and a desperate and dangerous criminal. It is said he murdered nine persons in Sicily, where he was a noted brigand.

He persuaded Cusimano, who worked on a sugar plantation, to visit him in New Orleans, killed the young man for his money, by cutting his throat, packed the body in a trunk, and dumped it into Broad-street canal.

The police found the body, but were unable to secure identification until Rocco Cusimano, a brother of the murdered man, came forward. He said he had dreamed that Rosario had been murdered, and came to New Orleans from Sarpy to examine the unknown corpse which had been lying in the morgue for over a week, and which no one could identify, although thousands of Italians had viewed it. He was able to tell enough of the story to cast suspicion on Azarello, and hence the telegram to arrest him on his arrival in New York, on account of the brother's dream, and visit to the corpse.

A SPIRIT HORSE RE-VISITS OLD SCENES.

The San Francisco *Call*, of Nov. 28, published an interview with Richard Struther, who had seen a horse that he had "no desire to have any further experience with." Mr. Struther, when first seen, demurred to give an account of his experiences on the evening when he saw the spirit horse, but he finally told the following story:

"Last Tuesday evening I visited some friends on Taylor street, and with them I passed a social evening. Shortly before 12 o'clock I started for home by way of a Geary-street car. When I alighted at the corner of Fifth avenue and D street, I started up the latter street toward Stanyan, as I reside near the brow of the hill overlooking Golden Gate Park and the ocean.

"I walked leisurely along in the direction of Stanyan street. When near Second avenue I casually cast my eyes over the track once occupied by the Bay District track. As you are aware, the

place has been graded, the hollows filled in, streets macadamized and the blocks inclosed with white-washed fences. You can imagine my surprise then when I saw a horse tearing along, saddled and bridled, with neck outstretched and ears laid back, but with no rider. The horse was a bay, and every action bespoke the thoroughbred racer, but his tail was a flowing one—not docked in the usual fashion.

"For a moment I thought I was watching a runaway horse, and I swung around facing Point Lobos avenue to see how the animal would act when one of the fences impeded his progress. Would he jump it? Would it bring him to a halt, or would it simply turn him from his course only to pursue his headlong career in another direction?"

"Now, I am not nervous, but I am afraid my hair slightly stiffened underneath my hat as I noticed that he did neither of the things I had imagined he would. On the contrary he imperceptibly melted through the fences and kept right on. I could see his bright bay body and the whitewashed fences through it. That's when the hair stiffened. Then I saw that the spirit horse, as I am convinced it was, was keeping to the old racing course. Fence after fence that horse went through as though he had been a moonbeam. Past the old grandstand he rushed at top speed, then gradually slowed down to a walk, stopped, walked back, and, when he reached the grand stand again, disappeared like a flash. The whole performance was as plain as if it had taken place in daylight.

"What do I imagine it was? Why, it was the ghost of some horse that was re-visiting the scene of its old-time exploits. Maybe it was the anniversary of the animal's death, or maybe it was the anniversary of some famous victory it had won. Anyhow, the affair occurred as I have stated it."

GOLD MINE LOCATED BY A SPIRIT.

J. T. Carey, a man 57 years of age has a bonanza gold mine located at the mouth of Indian Creek, four miles out of the town of Golden, Colorado.

There has been a rush of Denver people as well as citizens of Golden and other towns of the Clear Creek country, and they have verified it to their satisfaction.

An Associated Press dispatch makes the following announcement:

J. T. Carey, who made the strike, is confident he is going to become rich. He is a hale and hearty, bluff, white-bearded man of 57 years.

"If I am ever a millionaire," said Mr. Carey, "I will owe it to the fact that I was wise enough—some people might say crazy enough—to stake my money on a dream and risk everything I had on its fulfillment. I dreamed three times that I was being led to the scene of fabulous wealth near Golden, Col., and after the third dream I took up my journey from the East and came here on the hazard. I am glad I came."

Carey was born in Niagara, N. Y., and declares the site of his mine was revealed by the spirit of his old Indian nurse.

ROBERT BURNS.

The celebration of the anniversary of Burns' birthday in all English-speaking lands, more than a hundred years from the date of his death, is a tribute to his genius and an indication of his influence, as well as affection for the poet. For ever dear to the heart of humanity will be Bobby Burns, the poet of the people, writes B. F. Underwood, in the Quincy, Ills., *Journal*.

The enduring charm of Burns lies in his love of the true, his scorn of sham and in his power of representing both; in his deep sympathy with suffering, in his pathos and power to touch the human heart, to put the popular thought and feeling in quotable aphorisms, such as:

"A king can make a belted knight
A marquis, duke and a' that;
An honest man's above his might—
A man's a man for a' that."

Though his satire is always keen in his home thrusts at hypocrisy, it is ever tinged with tenderness, and with the recognition of the virtues as well as the failings of mankind. What other poet shows such tenderness of heart, such sensibility to the sufferings of the lowest creatures? He compares himself to an Aeolian harp strung to every wind of heaven.

Burns dealt roughly with creed and dogma, but he was a deeply religious man, and his feeling of brotherhood was so unbounded that even the "devil himself" was included in his sympathy and solicitude. "The generous verse of Burns," says Dr. Craik, "springs out of the iron-bound Calvinism of the land like the flowing waters from Horeb's rock." Burns was one of the few singers who was born to live in the hearts of men through all time.

✂ A "Junior Spiritualists' Club of Great Britain" has been organized in London, to stand midway between the Adult Societies and the Lyceums, and to be also a means of uniting the younger Spiritualists in fraternal sympathy throughout the country. A neat prospectus is sent out to those interested, containing the Constitution and a list of officers of the organization. Our friend J. J. Morse is the President, and H. Roden Rumford, Hon. Secretary. This is an excellent idea, and we wish it success.

✂ The Japanese are putting in their missionary work upon would-be American Christians in many ways. The last humanizing pagan innovation is that inaugurated by Miss Helen Long, daughter of the Secretary of the Navy, who pronounced the name of the new war-ship *Kasagi* at Philadelphia without the antique and coarse suggestion of the wine bottle. Instead, a beautiful white dove was released from a silken bag. Even yet there is incongruity on the surface, but let us hope that under the wise administration of John D. Long, Secretary of the Navy, the naval ships will become more and more messengers of peace of which the dove is a fitting emblem.—*New Unity*.

Needs Joy—Not Sorrow.

Be we the courage bringers!
 Let laugh the bells, O ringers!
 Earth's hero hearts and singers
 Promise peace.
 Despair and grief why borrow?
 The world needs joy—not sorrow;
 Work gladly for the morrow—
 Wrong shall cease.

Never fear! Light is growing!
 Never fear! Truth is flowing
 Where humanity shall share it—
 Never fear!
 Never fear! clouds are fleeing;
 Never fear! men are seeing
 That the good at last shall conquer—
 Never fear! —The New Unity.

The Booklet of Drs. Peebles & Burroughs, Indianapolis, Ind., showing views of their offices, facilities and practice, is on our desk. It is an oblong octavo with eight full-page half-tone engravings, biographical sketches of the doctors, and descriptions of their elegant apartments and business methods. This Booklet will be mailed free to all applicants for it.

The Harmonic Life School is a school for culture and psychic unfoldment. Its headquarters are at 621 O'Farrell street, San Francisco, Cal. The Harmonic Life Clubs consist of seven or more members. Any one can organize such a club in their own community. You may find out particulars how to do so by addressing the President of the Harmonic Life School. The school, with its branch clubs in San Francisco, is based upon the system of Harmonic Vibration, contained in the book noticed in the next column.

Psychometric Readings.—Dr. Max Muehlenbruch, the celebrated Seer and Psychometrist, will, during the next 60 days, give a brief Reading to every NEW subscriber who desires it. Send \$1 for a year's subscription, and two 2-cent stamps to this office (for postage) with a lock of hair or a piece of rock or ore, and we will send the reading as a *Premium*.

For a Club of 4 subscribers for one year with \$4 to pay for them, we will present a copy of Mrs. Schlesinger's handsome volume with 57 portraits and biographies, entitled "Workers in the Vineyard," also containing an interesting history of Spiritualism.

We make this very enticing offer to encourage missionary work and pay those who do it, as well as to help spread the light and truth. You can give your friends a chance to learn about our glorious philosophy, and at the same time get this \$2.50 book for yourself, and any premium offered in the JOURNAL to each subscriber.

The Reviewer.

Occult Philosophy or Magic, by the famous Mystic, Henry Cornelius Agrippa, Counselor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 300 pages. \$5.00. For sale at this Office.

This is book-one of the Master Mystic Series of rare Occult philosophy, and is on "Natural Magic," which includes the early life of Agrippa, his 74 chapters on natural magic, new notes, illustrations, index, and other original and selected matter, edited by Willis F. Whitehead.

Agrippa was the great Mystic of the 16th century, and his works on Magic are available only through the present edition. The second volume of the series, "Celestial Magic," now in course of preparation, will be issued April 15 next. Other volumes will follow as quickly as first-class translating, etc., will permit.

The translator writes thus of the work: "This is true and sublime Occult philosophy. To understand the mysterious influence of the intellectual world upon the celestial, and of both upon the terrestrial; and to know how to fit ourselves so as to be capable of receiving the superior operations of these worlds, whereby we may be enabled to operate wonderful things by a natural power—to discover the secret counsels of men, to increase riches, to overcome enemies, to procure the favor of men, to expel diseases, to preserve health, to prolong life, to renew youth, to foretell future events, to see and know things done many miles off, and such like as these. These things may seem incredible, yet read but the ensuing treatise and thou shalt see the possibility confirmed both by reason and example."

The Secret of Life, or Harmonic Vibrations, by Prof. Francis King. Price \$2.00.

This book is awakening great interest and is spoken of in the highest terms by advanced critics. It contains over 200 exercises for developing the five mediums of expression.

It teaches—in three studies and 12 lessons—How to develop the muscular and nervous systems without mechanical means. The natural systematic course for unfolding clairaudient and clairvoyant powers. How to strengthen and re-vitalize the eyes. How to acquire beauty of face, form and expression. How to develop the greatest degree of physical health, mental vigor and psychic power.

The following are a few extracts from reviews by leading critics:

"If this book will do all that is claimed for it, nothing more is needed. We may well commend the practice which it proposes."—REV. C. H. MINTON, D. D., San Francisco Theological Seminary.

"Too much stress cannot be laid upon his doctrine."—GEO. HAMLIN FITCH, the noted Chronicle Book Reviewer.

"Old and young alike will gather at the fountain to quaff and live with renewed vigor."—PHILIP A. HUBERT, M. A., D. D., Pres., Livingston College, Salisbury, N. C. Late Principal Her Majesty's Schools, West India.

"The thoughts on Divine Marriage should be printed in letters of gold and placed in the hands of every man and woman living."—EDITOR H. MAN NATURE.

"It is destined to become a helping hand to every home as soon as its merits are known."—DR. CORA A. MORSE.

Price of the book is \$2.00, bound in handsome cloth.

Special Premium Offer for 60 days. We will send the JOURNAL for one year and this book, postpaid, on receipt of \$2.00, to old and new subscribers.

The February *Midland* is profusely and beautifully pictured and full of attractive reading. The chief literary paper is "The Theories of Octave Thanet and other Western Realists," by Mary J. Reid, of Chicago.

The *American Monthly Review of Reviews* for February renders an important service to the cause of international arbitration by publishing an English translation of an article on the advance of the peace movement throughout the world, from the pen of the great French publicist, Frederic Passy, president of the Society for Arbitration Between Nations. This article notes many encouraging signs of progress in the agitation for arbitration now going on among even the most military nations of the Old World.

The February number of *The New Time* is a remarkable one, and the publishers were compelled to print a second edition to meet the demand. The editorial work of Frederick U. Adams and B. O. Flower is up to the standard, which has made *The New Time* the acknowledged literary leader in the reform world. It is published by Charles H. Kerr & Co., Chicago.

In the religious belief of China and Japan there exists a Dunning Devil—a demon who presides over the collection of debts and holds high carnival among the people every New Year's eve. The February *Open Court* contains a picture of a rare mediaeval Japanese wood-carving of this unique creation of the practical Oriental imagination, which will doubtless also appeal to Western hearts. The *Open Court* Publishing Co., Chicago, Ill.

We have received the Tenth issue of the Newspaper Manual of Remington Bros., of New York, and Chicago.

The contents include complete lists of all newspapers in the United States and Canada, with their days of issue, politics and circulations, and properly classified lists of the principal Dailies and Weeklies, and the best Agricultural, Religious, Scientific and Trade publications and leading Magazines.

The Manual contains valuable information, concisely arranged, and is substantially bound. As a book of reference it must prove invaluable in every business office, as well as to every advertiser.

VOICE OF THE PEOPLE

From the Boy Orator.

TO THE EDITOR:

I am yet in Southern California, resting and enjoying the delightful climate. There are many here who have become convinced of the truths of Spiritualism, but there is a lack of organized effort, consequently no very rapid strides are made. Although I am young, I take a deep interest in the cause of Spiritualism, which I consider to be the grandest reform movement of the age.

Spiritualism, in its highest form, will be the religion of the future. It is based upon the laws of nature, and its principles are eternal.

Prof. Loveland is right in urging a "Declaration of principles." Let the world know just where we stand.

The movement should also be thoroughly organized in every part of the country. "In union there is strength."

Near the close of my stay in San Diego, the Spiritualists, appreciating my labors, volunteered to give a benefit. It was held in Lafayette Hall, and the exercises consisted of music, vocal and instrumental, and of declamations. All seemed delighted.

Among the Spiritualists of Southern California who have spoken to me encouraging words, is Dr. Peebles, who emphasized his words of encouragement with financial aid. He often says, "My hairs are whitening and I am anxious to aid young workers and mediums to fill my place when I enter the higher life."

The old pioneers are passing away, and it becomes the younger ones to trim their lamps, buckle on the harness and go forth manfully, as did the old workers who are passing on to the highlands of immortality.

I leave for San Jose in a few days, where I open my engagement in February. Societies in the North and East wishing my services may address me at San Jose. I would like to correspond with Societies in San Francisco and Oakland.

CHAS. J. ANDERSON.

Letter From Fresno, Cal.

TO THE EDITOR:

A revival wave of spiritual truth, as taught through inspiration, has fallen upon the good people of Fresno.

Our Society has secured the services of Dr. Alice Tobias, who has been working with us for the past four weeks. Her lectures are practical as the times demand. Her tests are readily recognized and convincing. Her meetings are a combination of the philosophy and phenomena, which must go hand in hand to convince a skeptical world.

Since she has been with us our Society has been induced to apply to the State Association for a charter,

and we expect in the near future to be an adopted child of the California State Spiritualists' Association.

Dr. Tobias says she is going to place the PHILOSOPHICAL JOURNAL in the city library and reading room. Why can we not place it in every reading library in the State. ELLA.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mrs. Kate Hoskins, a good medium and inspirational speaker, who has been in San Francisco for nearly two years, has now gone to Los Angeles for a time, where she will no doubt receive a hearty welcome.

The Psychical Society of Oakland, Cal., held memorial services of recently departed friends of the Society last Sunday evening. Mme. Montague and several other mediums and speakers assisted in the exercises.

Mrs. R. S. Lillie gave an interesting lecture at El Dorado Hall, Alcazar Building, on O'Farrell St., being a reply to the Rev. A. C. Dixon, of New York, who recently condemned Spiritualism, Theosophy and Christian Science—on last Sunday evening.

G. W. Kates and wife have some open dates for camp-meetings—also for engagements next fall and winter. Their joint services are given at as reasonable terms as for any one worker. Address them, 234 Monroe avenue, Rochester, N. Y.

Dr. Max Muehlenbruch held a seance at Washington Hall, San Francisco, last Sunday evening. It was fairly attended, and many fine tests were given. He will hold another seance next Sunday evening, at 111 Larkin street, lower hall. The Doctor's office, Brunswick Hotel, Oakland. Test circle Tuesday evening, 25 cents.

Last Wednesday evening the meeting at Dr. Palinbaum's, 856½ Isabella street, Oakland, Cal., was largely attended. After an invocation and a short address by Mrs. Newton, Mrs. S. Cowell gave tests and Mrs. Breen read articles. Dr. Palinbaum gave spirit messages of love and hope, and Mrs. A. Smith followed with tests.

New Era Camp, at New Era, Ore., will commence its next meeting, July 2, 1898, and continue until the 25th. Any lecturers or test mediums who could accept an engagement to work at that time are invited to write to the corresponding secretary, whose address is as follows: Walter P. Williams, care of State House, Salem, Ore.

The San Diego, Cal. Spiritualist Lyceum elected the following officers for the ensuing year on Sunday, Jan. 30: Conductor, Mrs. Cora Bliss; Sec., Miss

Mary Nulton; Watchman, John H. Hammond; Librarian, O. E. Fuller; Guardian, L. C. Evans; Treas. Miss May Campbell; Musical Director, Mrs. Clara Beck; Guards, Misses Hettie Lawson, Fannie Beck and Ernest Lawson; Leaders, Mrs. Lawson, Mrs. Beraud, Ina Lawson, Mrs. Custer, and Mrs. C. H. Davis.

R.A. Stitt test and healing meetings Sunday & Wed'y at 8 p.m., and Sun. at 2 Developing and test circle, 10 c. at 335 McAllister-st. Nita, Evans, Hargrave Meekin & others. Office 1431 Market.

Any of the Books noticed in these columns can be obtained at this office at the publishers' prices.

Please Remember that the more you do to circulate the JOURNAL at meetings and elsewhere, the more you are helping the Cause, and aiding your society.

Light of Truth Album, containing the photographs of over 200 prominent workers in the Cause of Spiritualism, with short biographical sketches of their lives. It is an elegant volume of 100 pages, nicely bound and lettered in gold with silver embellishments. Price \$1.00. Postage, 25 cts. extra. For sale at this office.

Dr. Max Muehlenbruch

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The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner"—1s. 6d. per year, (40c) post free. Florence House, 26 Osborn street, Euston-road, London, N. W. Eng.

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DR. A. B. COONLEY.

THE popular slate-writer, holds seances in his parlors, 1104 Market St., San Francisco, Tuesday, Thursday, Friday and Sunday evenings. The Thursday evening seance will be especially for slate-writing; the others for spirit photographs and phenomena. Dr. Coonley gives sittings daily, either clairvoyant or slate-writing. Satisfactory readings by mail, \$1.50.

Is it "All Gone?"

Whar's my Adam 'nd Ebe?
Make ole nigger b'liebe
War n't none? Preacher man say,
"Story all done away."
O my lamb!

Whar's my apple so red,
Turned po' Missy Ebe's head?
'Nd de ole serpent? "All lies,"
So say de preacher man, wise.
O my lamb!

Whar's my Jonah, dat groan
In de whale's belly all 'lone?
"Could n't done dat way,"
So de new preacher man say.
O my lamb!

Dey take my apple, take my Ebe,
Take my Adam 'nd snake dat deceibe,
Take my Jonah, take my whale,
'Nd bust my 'ligion. Po' nigger wail
O my lamb! —JONE L. JONES.

Directory of Mediums

(Mediums' Cards put into this directory at 20 CENTS per line per month. Regular advertisers allowed two lines free. — All beyond that to be paid for.)

Mrs. Eggert-Aitken, Clairvoyant: Test Medium, 320 McAllister st., San Francisco.

Mrs. Dr. Dobson Barker, Healer, Box 132 San Jose, Cal.

Mrs. Dr. James A. Bliss, Clairvoyant, San Diego, Cal.

Mrs. Martin Brown, 360 Grove st., S. F. Circles Mon. & Fri. 8 p. m. Sittings daily.

Geo. W. Carpender, M. D., (Psychometric and Magnetic) 531 Alvarado street, San Francisco, Cal. Cures all chronic diseases.

Mrs. Maxwell Colby, Readings, 122½ Oak street, San Francisco, Cal.

Dr. Coonley, Independent Slate-Writer, Clairvoyant and Physical Medium. 1104 Market street, San Francisco, Cal.

Mrs. Louise S. Drew, Spiritual Medium. Developing circles Wednesday eve. Sittings \$1. 323 Fell st., near Octavia. S. F.

Mrs. Esther Dye, Healer, 125 West Sixth street, Los Angeles, Cal.

Mrs. Rozilla Elliott, Spiritual Medium & Inspirational Speaker, 442 S Los Angeles street, Los Angeles, Cal.

Prof. Fred. P. Evans, Slate-Writing, 39 West 28th St., New York.

Prof. Elchner, Spiritual Psychometric Readings at 10c. per question and stamp. Address, 1127 Comet St., Baltimore, Md.

Mrs. Ladd Finnican, Spiritual Medium, 912 Laguna street, San Francisco, Cal.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st., San Francisco, Cal.

Mrs. Kate Hoskins, Spiritual Medium, 214 Franklin street, San Francisco, Cal.

Mrs. M. T. Longley, M. D. Medical, Test and Business Medium. Cures disease and obsession — Develops mediumship — Gives readings and business advice, by mail or at office, \$1. 517 S. Olive st., Los Angeles, Cal.

Mrs. E. B. Marcen, Psychometrist, box 1069, San Jose, Cal.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Luzerne ave., San Jose, Cal.

Mrs. D. N. Place, Spiritual Medium, 527½ 13th. street, near Market, San Francisco.

Mrs. Hendee-Rogers, Spiritual Medium, 122 Taylor street, San Francisco, Cal.

Mrs. Sarah Seal answers calls to deliver lectures, officiate at christenings, marriages & funerals. 1116 Broadway, Oakland, Cal.

Mrs. G. W. Shriner, S. D., Readings, 230 Kearny street, San Francisco, Cal.

Mrs. H. S. Slosson, Test and Business Medium, 13 S. Elizabeth st., Chicago, Ill.

Telegraphic Rapping Medium, Readings, room 86, 1236 Market st., San Francisco.

Mrs. Dr. Fulton-Tuley, Spiritual Medium 31 Fell street, San Francisco, Cal.

Prof. Geo. W. Walrond, Astrologer, rooms 6 & 7, Opera House Block, Denver, Colo.

Mrs. C. Wermouth, Spiritual Medium, 416 Golden Gate ave., San Francisco, Cal.

Mrs. J. J. Whitney, Readings, 218 Stockton street, San Francisco, Cal.

Mme. E. Young, 605 McAllister street. Circles Tues. Thurs. and Sunday eve's, 10c.

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Three Journeys Around the World, or Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, and other Oriental Countries, by J. M. Peebles, A. M., M. D., Ph. D. Boston: Banner of Light Publishing Co. 454 pp. Price \$1.50. For sale at this office.

This is the crowning work of the author, whose reputation is world-wide. It abounds in such facts about the people of far-away lands as all American and English-speaking citizens ought to know.

The author describes what came under his personal observation in these lands, with fairness and a true moral independence.

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Clairvoyance, a system of philosophy concerning its law, nature and unfoldment by Rev. J. C. F. Grumbine, Instructor of the School of Psychical Sciences, Chicago, Ill. 112 pp. Price, \$3.50. For sale at this office.

It is the Duty of all Spiritualists on the Pacific Coast, to see that the PHILOSOPHICAL JOURNAL goes into every home. This can be done with a little effort on the part of each of its friends. Send us the names and addresses of all Spiritualists you know.

The Rising Sun.

Basking in the glorious light
Which is shining there so bright—
Illumination all its own—
Beaming in the spirit home.

Liberate in every form
Sons of earth who were forlorn;
Bring them nearer to the light,
To the fountain there so bright—

To the fountain of the Life,
Help and comfort in their strife;
Give to all a helping hand
In earth as well as spirit land.

Sisters then and brothers all,
Before as after "Adam's fall,"
Take their hand with filial love,
Give them teachings from above.

From above, not far away,
So they all may go and say,
Climbing upward, "Yes, go on;
Peace on earth, thy will be done."

CARL EBERHARD.

Religion, as Revealed by the Material and Spiritual Universe, Including the Wonders and Beauties of the Diviner Life, by E. D. Babbitt, LL. D., M. D., author of *Principles of Light and Color, Human Culture and Cure, etc.*, and Dean of the College of Fine Forces. Second edition. Elegantly illustrated, containing 378 pp., 12mo., English muslin, stamped in black and gold; price reduced to \$1.00, or, if postpaid, \$1.11; price in paper covers, 50c., or 60c. if postpaid.

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American Advance - Thought, on occult subjects. London: H. A. Copley, Canningtown, E. 304 pp., on heavy paper, cloth bound. Price, \$1. For sale at this office.

How we Master our Fate, by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

Materialization and Other Spiritual Phenomena from a Scientific Standpoint, by L. H. Dalton and J. V. Wallace. 112 pp. Published by A. A. Perry, Tremont Building, Boston. Price 50 cents, in paper covers. For sale at this office.

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Societies & Meetings.

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Society of Progressive Spiritualists,

Meets at Alcazar Hall, San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

LADIES' Aid Society meets at 2 p.m. Wednesdays for business at 218 Stockton-st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

MRS. F. A. Logan's meeting, called the "Circle of Harmony," every Sunday at 11 a. m., in a sunny, quiet hall, top floor, 909½ Market st., San Francisco. All participate in the exercises.

UNION Spiritual Society, meets at Loring Hall, Oakland, Sundays, at 2:30 & 7:30.

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Cahoes, N. Y., May 23, 1897.

Dr. Vander Veer, a noted specialist of Albany, and my family physician have both made a careful examination of my case. On examination the doctors found the prostate gland had become enlarged and quite hard. They say they can do nothing for me that will relieve me, and that I will have to use a catheter, at times, as long as I live. Have been confined to my house since October 27, 1896.

Cohoes, N. Y., Dec. 22, 1897.

After a careful examination of my case, just made by my home physician, he says:—"The urine is all right, clear and of the proper color and I find no sign of sediment in it. From the weak, bad condition you were in when Drs. Peebles & Burroughs commenced treating you, it is simply wonderful, marvelous that they have brought

you to where you are to-day." My family physician, during a number of years, has been a brother officer with me in the Presbyterian church here, whose membership numbers some six hundred. I write this to show you that I believe him to be a conscientious, Christian man.

I feel that I am quite well. I am now out of doors a great deal. ALONZO MELINDY.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your letter and diagnosis is received, and will say it is quite correct. I have been under treatment by Dr. Mills, of this city, a long time and he advised me to write you. Yours truly, MRS. L. PARRIS.
Jan. 6, 1898. Saratoga, N. Y.

Drs. Peebles & Burroughs, Indianapolis, Ind.

DEAR SIR:—Your favor of recent date is received and in reply will say that your

former communications were received. My brother is a practicing physician, in this city. He, as well as myself, was well pleased with your diagnosis of my case. Respectfully yours,

A. E. GRISWOLD,
Jan. 9th, 1898. Crestline, Kans.

Drs. Peebles & Burroughs, Indianapolis, Ind.

GENTLEMEN:—I wrote to you for a diagnosis more out of curiosity than any other motive. I sent to another party, who advertises quite largely in the papers to give correct diagnosis, etc., and received a very wild and incorrect diagnosis, so I sent to you out of curiosity to see how you agreed and I must say I am happily disappointed, as you have given a correct diagnosis. Yours sincerely,

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Wapakoneta, O.

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DEAR DOCTORS:—I received your diag-

nosis of my case and it was perfect in every respect. Respectfully yours.

MRS. O. R. BLAKELEY,
Jan. 21, 1898. Yorkshire, N. Y.

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DEAR SIR:—I must say your diagnosis was correct in every detail.

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DEAR SIR:—The diagnosis you sent of my case was literally correct. I thank you very heartily for the same and will recom-

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HAROLD RACE,
Jan. 17, 1898. Port Hope, Ont., Cana.

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